



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
يُؤَيِّدُ رَيْسُ الْإِسْلَامِ أَمِيرًا رَاجِيًا بِمَلَيْسِيَا

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judgment, ignoring the rules and principles laid down by the authority of Muslim scholars.

It also deals with liberalism which is closely related to the debate among the founding members of the nation between nationalist and Muslim leaders. It also emphasizes the liberal thought of Sukarno who can be considered as the main figure who propagated the liberal interpretation on the religious text before independence. It also highlights liberal thought during the era of Suharto. His policy to disintegrate Islam from the political scene and the prohibition of the revival of Muslim parties under the leadership of committed Muslim leaders is also discussed.

Moreover, it is devoted to discuss the role of Nurcholis Madjid in promoting secularism and liberal thought in the country. In other part, it focuses on the new policies of education to comply with the political system developed in the realm of the so-called new order government under Suharto. The role of Western university graduates and their interpretation of religious text as well as their thought in Islamic studies becomes the main topic of discussion.

Moreover, the liberal thought of young generation which emerged since 1990s is also discussed. The approach toward the religious text, the issue of equality among all religions, the permissibility of marriage across religious boundaries, criticisms toward certain dictum of religious text as well as the demands of revising certain aspects of Islamic law are discussed extensively.

### **P-318                      Mohammad Natsir's Socio-Religious and Political Thought**

***Sohirin Mohammad Solihin***

*Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences  
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The book discusses the role of Mohammad Natsir, ex Prime Minister of Indonesia in developing the country through socio-religious and political thought. It deals with the comparative study between Western democracy and theistic democracy. In addition, his views on nationalism from the Islamic perspective are also highlighted. Moreover, Natsir also encouraged the peaceful co-existence among religious adherents in Indonesia and gave strong warning the Christianity should respect the concept of freedom of belief correctly. The concept of knowledge and the importance of promoting Arabic among Muslim youths and integration between Western and Eastern knowledge become the focus of in this book.

### **P-323                      A Review of Islamic Credit Card Models in Malaysia**

***Azman Mohd Noor, Rafidah binti Abdul Aziz***

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Islamic credit card or better known as Credit Card-i is one of the alternative banking products introduced by Islamic financial institutions in Malaysia to substitute the conventional credit card. This paper aims at reviewing the structures and instruments applied by Islamic Financial Institutions in Malaysia from Shariah Compliance perspectives. The instruments include tawarruk, inah, and ujah. The method used is descriptive and positive analytical criticism which aims at improving the existing structure.

### **P-325                      The Taj: an Architectural Marvel of an Epitome of Love?**

***Arshad Islam***

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On Saturday 7 July 2007, the New Seven Wonders Foundation, Switzerland, in its new ranking again declared the Taj Mahal as one of the Seven Wonders of the World. Taj Mahal of India is not just an architectural feat and an icon of luminous splendor but an epitome of enormous love as well. The Mughal Emperor Shahjahan (1592-1666) got built the Taj Mahal, the fabulous mausoleum (*rauza*) in the memory of his beloved queen Mumtaz Mahal (1593-1631). Perhaps, there is no better and grander monument built in the history of human civilization dedicated to love. The contemporary Mughal sources refer to this